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Kunjarakunjadesa of South India and its connection with the South East Asian Civilization

K. V. Ramakrishna Rao, I.R.S
B.Sc., M.A., A. M. I. E., C. Eng (I)., B.L.,

Assistant Commissioner of Customs, Central Excise and Service Tax. Independent Researcher. Director – Institute for the Study of Ancient Indian Arts and Sciences	25 (Old.9), Venkatachala Iyer Street, West Mambalam, Chennai – 600 033 Cell: 98402 92065 e- mail: kopallerao@yahoo.co.uk

Introduction: Telangana has been land locked now surrounded by Andhrapradesh, Chattishgarh, Madhyapradesh, Maharastra, and Karnataka. However, during the period of the cholas [950-1250 CE], it was part of their empire. The interactions of the Cholas with that of Rulers of "Telengana" area during 950-1250 CE had been cordial and friendly. The geographical areas of "Telengana" were covered as depicted in the maps with the changing longitudes and latitudes, as the reign, dominance and control of the rulers changed frequently. The geographical locations, areas and boundaries have been amorphous, overlapping and coinciding, as could be noted in the maps. In this paper "Kunjarakunjadesa" is studied critically to locate it place during the medieval period. As it is associated with the elephants, Saiva religion, South East Asian civilization, Coromandal Coast, maritime trade and connected factors, they are studied in this paper analyzing the Changal inscription found in Java.

The Changal inscription and the Coromandel Coast: The Rajendra Chola's maritime expedition to Srivijaya has been doubted by some historians[1], dubbing the fleet of elephants taken there for naval fight or such fight carried there itself as poetic fantasy. I have been researching on the Cholas' maritime activities and trying to collaborate, correlate and prove with the available evidences and refuting them[2]. In this context, the Changal inscription of Java gives details to pinpoint the close association, migration and settlement of the people of ancient Tamilagam and as well as that of Coromandel Coast, even before the Cholas. Definitely, they must have gone there in ships. As the temple-building activities have also been recorded in the inscriptions of the

[1] George W. Spencer, ***The politics of plunder: the Cholas in eleventh-century Ceylon***." *The Journal of Asian Studies* 35.3, 197, pp. 405-419.
....., ***The Politics of Expansion – The Chola Conquest of Sri Lanka and Sri Vijaya***, New Era Publications, Madras, 1983, pp.44-65.

[2] K. V. Ramakrishna Rao, ***A Critical Study of Shipping Technolgy of the Cholas***, in Commomeration Volume of Prof. M.L . K. Murthy, B. R. Publishing Corporation, New Delhi, 2018, Volume.III, , pp.875-898.
....., ***The Shipping Technology of Colas***, , PSIHC, Rajapalayam, 2007, pp.326-345.

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South east Asian countries, the navigational and maritime activities cannot be doubted. Thus, the Changgal inscription is studied critically to bring out new facts. Johan Hendrik Caspar Kern (1833-1917)[3], Frederik David Kan Bosch[4] (1887-1967), N. J. Krom[5] (1663-1945), O. C. Gangoly[6] (1881-1974), Jean Przyluski (1885-1944), J. L. Moens[7] (1887-1954), K. A. Nilakanda Sastry[8] (1892-1972), Bhadur Chand Chabra[9] (1908-)and S. Kalyana Raman [10] have worked on the inscription and interpreted it to locate Kunjarakunjaradesa. However, the connection of Cholas has not been considered and brought out details in the context of Kunjara and Kunjaradesa connectimg with Kunjaramalla, Kunjaramallan, Kunjaamalli, Kunjaramallan Peuntachan etc. Thus, it is taken up and discussed in this paper.

Kunjarakunjadesa mentioned in the Java inscription: The Canggal inscription (also called the Mount Wukir Inscription or the Sanjaya Inscription) is an inscription in the form of a "sengkala candra" (chronogram[11]) in the year 654 Saka or 732 CE found in the temple of Mount Wukir in Kadiluwih village, Salam district, Magelang, Central Java. The discovery of this inscription was announced at the Royal Academy, Amsterdam, in its session of 10th March 1884[12]. The record is composed of 25 lines of writing and is the earliest dated Sanskrit inscription of Java. The script is closely connected with that found in South Indian inscriptions from the 5th to the 10th centuries. The inscription written on this stone stela uses Pallava characters and Sanskrit. It is more closely related to the Han~Chei inscription of Cambodia belonging to the 6th century[13]. It refers to the conseceration of a lingam (symbol of Shiva) in Kunjarakunja village, in the Saka year 654 or 732 CE by order of the self-proclaimed king Sanjaya, as a universal ruler of Ancient Mataram Kingdom. It precedes the Kalasan inscription and therefore, belongs to a period before the Srivijaya conquest of Central Java by Rajendra. It refers to the original home of the Hindu immigrants as Kunjarakunja-desa, evidently the Kunjara of Varahamihira's Brahat Samhita, situated the far south of India, and probably the source

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[3] Bijdragen, deel 10, 1685, with a facsimile; Vesper, Geschr. Deel 7, pp. 115.128, as quoted by Chabra.

[4] Tijdschrift, deel 64, 1925, pp. 236 ff and 271 ff, as quoted by Chabra.

[5] N. J. Krom, ***Hindoe-Javaanche Geschiedenie***, 2nd edition, the Hague, 1931, pp. 123-125, 147, English translation as quoted by Chabra.

Nicholaas Johannes Krom ('s-Hertogenbosch, September 5, 1883 - Leiden, March 8, 1945) is an orientalist , epigraphist , archaeologist , early historical researcher and Indonesian traditional culture from the Netherlands . He was one of the leaders of the "Dutch school" group for the study of Indonesian philological historiography. One of his writings that has long been a reference to the ancient history of Indonesia is Hindoe-Javaansche Geschiedenis.

[6] O. C. Gangoly, ***The Art of Java***, Rupam, p.7.

[7] Moens, J. L., ***Srivijaya, Yava en Kataha*** (Tijds, Indische Tal- Land-en Volk- deel LXXVII, afl. 3). For English translation, see at –

J. L. Moens, ***Srivijaya, Yava en Kataha***, in Malayan Branch of Royal Asiatic Society, Vol. XVII, Part-II, Jan.1940, Singapore, 1940.

[8] K. A. Nilakanta Sastry, Tijdschrift, deel LXXV, p.611, as quoted by Chabra.

[9] Bahadur Chandra Chhabra, ***Kunjarakunjadesa and the Changal Inscription***, in Journal of the Greater India Society Calcutta, Vol.III No.2, July 1936, pp.170-177.

[10] S. Kalyanaraman, ***Sekkizhar Periya purāṇam and Candi Sukuh linga inscription. Rebus readings of Meluhha hieroglyphic narratives of metalwork***, pp.125-127.

[11] Year numbers are symbolized by words, pictures and objects. Such methods are also associated with the mantra-tantra-yantra practices.

[12] Kern, Ibid. pp. 117-128.

[13] B. R. Chaterjee and N. P. Chakravarti, ***India and Java***, Part-II, Calcutta, 1933, p. 29.

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of the cult of the sage Agastya, which has been developed well in Java. The Dinaya inscription of 760 CE (Eastern Java) similarly describes the consecration of an image Maharishi Agastya (line.6) and speaks of a fiery "Putikesvara" (Verse.1) closely connected with the ruling house. A Devaraja cult developed was also inferred with the data to that of Cambodia and Campa.

The translation of the Changal inscription referring to Kunjarakunjadesa: It records that the first king was Sanna, then replaced by Sanjaya son Sannaha, sister of Sanna. Free translation of inscription contents, in the context of 'kujarakunjadeas,' is as follows:

The following is the text given by Prof. Kern :

आसीद् द्वीपवरं यवाख्यमतुलन्धा(न्या)दिवीजाधिकं
सम्पन्नं कनकाकरैस्तदमरै — — दिनोपार्जितम् [।*]
श्रीमत्कुञ्जरकुञ्जदेशनिहि[तव]ङ्शादितीवाधृतं
स्थानन्दिव्यतमं शिवाय जगतश्शम्भोस्तु यत्राद्भुतम् ॥

Asid dvipavaram Yavakhyam atula(m)dhanyadi-bijadhikam
sampannam kanakakarais tadamarai(h –dinoparjitam
Srimat Kunjarakunja-desa-nihita-vamsaditiva dhrtam
sthanam divyatamam sivaya jagatah Sambhostu yatradbhutam

"*There was the best of islands, Yava (Java) by name, wide, rich in grains, paddy, seeds and the like, filled with gold mines, and by the immortal daily–where (is found) a supremely divine and wonderful abode (temple) of Sambhu (Siva) taken or transferred as it were from the family or clan (vamsa) that lived in the prosperous country (desa) called Kunjarakunja, for the prosperity of the world.*" The expression, Kunjaranunjadesa made scholars to interptet differently, taking clues from the Sanskrit literature, thus, locating it at various places.

The interpretation of the Changal inscription: The different interpretations of the scholars, are summarized as follows:

1. N. J. Kern, taking 'Kunjara' or 'kunjaradari' expression found in Harivamsa and comparing with the abode of Agastya, opined that Kunjarakunjadesa was there somewhere in South India. 'Kutnjaradari' has later been located on the boundary of the Travancore State and the Tinnevelly district in the extreme South of India, on the authority of the Brhatsamhita (XIV. I6)[14].
2. Bosch[15] after discussing Agastya, Devaraja cult of Kambodia supposed Agastya could be the priest of Sanjaya and hence he located Kunjarakunjadesa in Java itself.
3. J. L. Moens[16], discussing about Sailendras and Kataha, equated the Andhra-Kalingadesa was also the Kunjarakunjadesa of the Changal inscription. To quote

[14] N. J. Krom, ***Hindoe-Javaanche Geschiedenie***, 2nd edition, the Hague, 1931, p.125
[15] Tijdschrift, deel 64, 1925, pp. 236 ff and 271 ff, as quoted by Chabra.
[16] Moens, J. L., ***Srivijaya, Yava en Kataha*** (Tijds, Indische Tal- Land-en Volk- deel LXXVII, afl. 3).

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K.A.Nilakanta Sastri[17], "Moens concludes……as follows…..*The Andhra-Kalinga country on the east coast of the Deccan was the homeland of many, if not all, of the migrations which resulted in the establishment of Hindu and Buddhist kingdoms in the Archipelago. The founders of Taruma in West-Java, the dynasty of Mulavarman of Koeti, and the Sailendras were among such emigrants. The Andhra-Kalingadesa was also the Kunjarakunjadesa of the Cangal inscription of 732 CE, the original home of the ancestors of Sanjaya*".

4. O. C. Gangoly[18] has gone into this question very carefully and has successfully demonstrated that "Kunjarakunja" is identical with *Kunjara-kona,* the Sanskrit translation of the more modern Kanarese "Ane-gondi," the earlier capital of the Vijayanagara monarchs. While on the track of sage Agastya, Gangoly comes upon this *Kunjara-kona* or *Anegondi,* which he describes as one of the haunts of the sage who had erected there probably a Siva temple, which should have served as the model for the other across the seas. From the evidence culled from *Harivamsa,* he proves that the auspicious home of this sage was situated on the *Kunjara* hill on the banks of the river Tungabhadra[19].
5. Jean Przyluski located it as a 'sacred site in Southern India on the banks of Tungabhadra.'
6. V. Venkayya also located on the banks of Tungabhadra, after giving details. Kapalur grants narrates the mythical origin of the Vijayanagara. Harihara, Kampa, Bukka, Mara and Mudda were five brothers, of which the eldest conquered all the quarters of the world beginning with Anga and Kalinga and was ruling earth from the city of "Kunjarakona," which, as evidently, a Sanskrit rendering of the Kanarese 'Anegondi.'[20] It is situated on the north bank of the river Tungabhadra and the ruins of Vijayanagara, opposite side. Thus, 'Kunjarakona' is located on the banks of Tungabhadra. Przyluski and Gangoly were of this view.
7. Ch. Chabra after discussing all, comes to the view[21], "*Leaving the discrepancy in the Ramayana out of consideration, we may conclude that the modern peak Agastyamalai is the ancient Kunjaraparvata, that the country on its slopes along the river Tamraparni is identical with the Kunjaradari and the Kunjarakunjadesa, and that the people of that territory might have gone to Java by the 7th and 8th centuries A.D.*"
8. T. N. Ramachandran endorsing the view of Vogel, opined,[22], *"Kunjarakunja,* a locality which, according to Dr. Vogel, was situated somewhere in South India.
9. As pointed out, some scholars located it in Java itself, as the areas had / have been infested with Asian elephants. The king of the name of Sanjaya who probably belonged to a clan, whose original home was *Kunjarakunja,* from where he migrated

[17] K. A. Nilakanta Sastri, ***Kataha***, Vol.V, 1938, pp.135-136.
[18] O.C. Gangoly, ***The Art of Java***, p.4; *Rupam,* 1926, p. 7.
[19] Epigraphia Carnatica, Vol. X, p. 299; A collection of the inscriptions on copper-plates and stones in the Nellore District, Madras, pt. 1, p. 120; Indian Antiquary., Vol. XXXVIII, 1909, p. 89.
[20] Anegondi is at present the headquarters of a Zaminadari having allegiance to the Nizam of Hyderabad.
[21] B. Ch. Chhabra, ***Kunjarakunjadesa and the Changal Inscription***, in JGIS, Calcutta, Vol.III No.2, July 1936, p.177.
[22] T. N. Ramachandran, ***The Golden age of Hindu-Javanese Art***, in *Rupam,* 1926, p. 7. Can be accessed from here - http://www.yabaluri.org/CD & WEB/TheGoldenAgeofHinduJavaneseArtJul31.htm

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to Java and built a temple for *Sambhu* there on the model of a Siva temple in his own land, *viz., Kunjarakunja*[23].

10. S. Kalyanaraman locates in the Kalinga-Andhrdesa, curved coastal region in between Tamilagam and Bengal, as that area was actively connected with the SEA countries[24].

As Kunjara, and Kunja play crucial role in intepretation, their meanings and connotations in Sanskrit Kannada and other lanuages are discussed.

Kunjara – meaning and connotation: Kuñjara (कुंजर / कुञ्जर) has the following meanings and connotations in Sanskrit, Pali and other Indian languages:

1. An Asura in Atalam (fourth tala or gabhastalam, Vāyu-purāna)
2. A commander of Tāraka with a chariot of horses; killed by Kapāli and other Rudras after a terrific fight.
3. Father of Añjanā, and father-in-law of Kesari; a Nāga.
4. Abode of Agastya , a mountain, on which his hermitage was there. Agastya dwelt in a hermitage on mount Kunjara to the south of the Vindhya and was chief of the hermits of the south.
5. An elephant. Devanampiya tissa's elephant, tied to the plough which marked the sima of the Mahavihara.
6. *Puruṣakuñjara* An excellent man.
7. A particular bird.
8. A kind of grass used as a vegetable.
9. A caste or an individual of low, mean fellow, a scrub venders of vegetables.

Thus, Sanskrit, Pali and other Indian languages, the expressions are associated with elephant, Agastya, besides others.

The of connotation of Kunjaram in Tamil: Referreing to various Nigandus and dictionaries, the word Kunjaram connotes the following:

1. குஞ்சரம் – an elephant, this is common in many languages.
2. கவிகுஞ்சரம் – an epithet used to denote expert in poetry etc
3. புருஷ குஞ்சரம் – an excellent personage
4. குஞ்சரம் = குவளை – pontederia, pink colour flower.
5. குஞ்சரக்கன்று – a young elephant
6. குஞ்சாரசனம் – 1. a food for elephants, 2. The sacred fig tree.
7. குஞ்சரத்தீ, யானைத்தீ – a disease causing great hunger
8. குஞ்சரமணி – a necklace worn by women
9. குஞ்சரி – a female elephant, wife of Skanda / Muruga.
10. குஞ்சன் – a dwarf

In Tamil also, it has same meaning as that of other languages. however, in Tamil, it can be noted that the expression has been predominantly used for elephants.

[23] H.B.Sarkar, ***Corpus of the Inscriptions of Java (up to 928 A.D.)***, Vol. I, Calcutta, 1971, No.XII.
[24] S. Kalyanaraman, ***Sekkizhar Periya purāṇam and Candi Sukuh linga inscription. Rebus readings of Meluhha hieroglyphic narratives of metalwork***, pp.125-127.

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Indian elephant, Kunjaram and usages: The word "Kunjara" has been so popular in the Sanskrit, Malayalam, Telugu, Odhisa, Bali and other SEA dialects, that it refers to elephant, known as Asian elephant. Asian elephant is predominant in India (forests of Maharastra, Karnataka, Kerala and Tamilnadu), Sri Lanka, Bhutan, Myanmar (Burma), Thailand, Laos, Vietnam, and Sumatra[25]. The usage of elephants for various works, shifting heavy items (logs and stones) have been well known, thus, building houses palaces and temples. Thus, elephant trainers and users had a characteristic name "Kunjara mallan," i.e, a wrestler of elephants or expert in elephants. Similarly, the experts of wood, carpentry and wooden architecture were also mentioned as "Peruntacchan," the Great Dhaksha, i.e, the Atchitect of Universe, as considered in the Sanskrit literature[26]. In Tamil, Dhaksha / Thacchan means carpenter. Significantly, in the Chola period, both expresssions were joined together and attributed to the Chief Atchitect of Rajaraja and Rajendra. As the Cholas involved actively in temple building and other building activities with land survey and taxation, the elephants were required mainly for such infrastructure development. The uasage of and dominance of elephants in SEA have been continuing even today.

Chola princes dying in battles fighting on elephants: The connection between the Cholas and elephants could be noted from the details given in the inscriptions, where two Chola princes were killed in the battles, evidently, commanding on elephants. Thus, the role of Kunjaramallars can be noted. Aditya Chola I died at Tondaimanarrur in 907 CE. An inscription describe this by the epithet "*Tondaimanarrur tunjina udaiyar* (தொண்டைமானரூர் துஞ்சின உடையார் [27]) - "the king who died at Tondaimanarrur". The Kanyakumari inscription records that Aditya was also known as Kodandarama and there a Kodandaramesvara temple exists. In one of the Tondamanad inscriptions reference is made to a "pallippadai" i.e., a shrine built over or near a burial ground. Rajaditya (ஆனைமேற்றுஞ்சினார், ஆனைமேற்றுஞ்சின உடையார் [28], ஆனைமேற்றுஞ்சின தேவர்[29]) was killed in Thakkolam battle in 949 CE. Rajadhirajan (1018-1054) also killed while fighting on an elephant in 1054 at Koppam, but, Rajendra – II came on elephant and won the battle[30]. After defeating the Chalukyas, he brought many elephants, horses and camels, after erecting a victory pillar there. The killing of princes made Rajaraja and Rajendra to fight against the Chalukya, Rashtrakutas, Gangas etc., who were incidentally Jains and harassing the people of Tamilagam, particularly, Saivas of the Chola domain.

Cholas' wrestlers, carpenters and architects: Kunjaramallan, Kunjamallan Perunthachan and the Cholas: Kunjaramallan and Kunjaramallan Perunthachan

[25] The map available here has been taken, http://www.asianelephantsupport.org/map-of-support/ but modified, as portions of Kshmirs haveen shown wrongly. In fact, when, scholars deal with the ancient and medieval periods, it is incorrect to depict in such a way, as it is unhistorical too.
[26] Dhaksha is the architect for Devas and considered as the Great / Master architect of the world, Universe etc. He is equal to Wiswakarma and Brahma in Indian literature. Incidentally, he was the father-in-law of the "destroyer of Universe," Siva, one of the Trinity.
[27] South Indian Insciptions, Vol.III, No.42
[28] South Indian Insciptions, Vol.V, No.720.
[29] South Indian Insciptions, Vol.V, Nos. 723, 980
[30] South Indian Insciptions, Vol.VIII, Nos. 885 and 886; Vol.V, No.647.

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have been found in the inscriptions of the Cholas characteristically. Rajendra Chola – I had one contigent of soldiers known as "Ilaiya Kunjara mallar," i.e, young elephant wrestlers, young wrestlers controlling elephants[31]. The inscription found at Uraiyur, Thirichirapalli, on the wall of the central shrine, Mahalingaswami temple mentioned about Kunjaramallan[32]. This is an inscription recording some gift of land by a certain Kaviniyan Kirttlimai[r]ttanda-Brahdharaan alias "*Se . . . Kunjaramallan for an offering to the deity during the early morning service in the temple of Udaitaliaipperumal of the village. Mention is made of two fields, one called Kunjaramalla-Vayakkal and the other Velukula Bhima Vayakkal. Tirukkalittattai inscription mentioned about "Kunjaramalli*"[33]. This registers an endowment of 25 ilakkasu each for two perpetual lamps in the temple of Tirukkudittittai-Perumal at Amaninarayana-chaturvedimangalam by Rajadichchi and Kunjaramalli, the wife and daughter respectively of Siriyavelan. The chief is evidently identical with Parantakan Siriyavelar, the commander of the Chola king Parantaka Sundara-Chola. Thus, it is evident that during the period of the imperial Cholas, persons associated with elephant contigent, wrestlers, elephant trainers, architects, elephant users or exploiting elephants were known as Kunjaramallan, Kunjaramalli, and Peruntacchan.

Chola architects connected with Telengana temples - Kunjara mallan Rajaraja Perumthachan in Telengana: Rajaraja Chola architect, Kunjara mallan Rajaraja Perumthachan carved his name on the temple wall of Rajarajeswara temple, Vemulawada. An inscription dated 1083 CE informs that the Badami Chalukyas copied architectural traditions in Bhimeswara temple built by one of the chieftains of Kalyani Chalukya named Rajaditya between 11th and 12th centuries. The name "Kunjara mallan Rajaraja Perumthachan" has been significant in the context, as he was one of the three great architects of the temples of the Cholas, particularly, the Big Temple. Virachola Kunjara Mallan [வீரசோழ குஞ்சர மல்லன்], Nitha Vinotha Perumthachan [நித்த விநோத பெருந்தச்சன்] and Kunavan Mathuranthagan [குணவான் மதுராந்தகன்] had been the Chief-architects of the Cholas. The temples built by the Cholas in Andhra and Telengana are as follows:

Temples built by the Cholas in Andhrapradesh and Telengana		
Kalahasti temple	Chittoor Dist	Rajendra
Ramalingeswara temple	Santharavuru in Prakasam District	Cholas
Simhachalam	Vishakapatnam Dist. It was known as Kulutungapatnam	Kulotunga – I (1070-1120 CE)
Somalingswarar, now known as Appikonda temple	Vishakapatnam	Do

[31] Ilaiya Kunjara mallar commanded by Rajendra – I Cholamuvendar-velar, padai of Uraiyur, Annual Rrport on Epigraphy, 1911, p, 211

[32] Kunjara malla (also Kunjaramalli) Rajakesari, South Iindian Inscriptions, Vol.XIII, 36, 151, 246;

[33] No. 246 (A.R. No. 299 of 1908), Tirukkalittattai, Kumbakonam Taluk, Tanjore District. On the south wall of the central shrine, Vedapurisvara temple.

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Jagan Mohini Keshavaswamy	Ryali in East Godhavari Dist.	Vikrama Chola 11th cent CE
Rajarajeswara, now known as Vemulawada temple	Vemulawada, 150 kms from Karimnagar	Rajaraja, Rajaditya Chola.
Vaisakeswara, houring Vishaka, the god of valour	Naval coastal battery, Visakapatnam	Rajendra – now submerged.
Bheemesawaralayam	Vishakapatnam	Cholas
Choleswaram	Vishakapatnam	Cholas

Therefore, his name appearing on the wall proves that either he himself could have come personally to design, supervise and execute the conruction of the temple or his men did. Thus, the movement of stone cutters, sculptors, and Stapathis –Temple building Engineers to different parts during the period can be noted.

The Chalukya-Telengana and Java temples built modelled from the Tamilagam: Incidentally, Kunjan connotes a dwarf person or short-little man and it suits Agastya. His association with Ganges and bringing it to South, so that, it flowed there as Kavery, figuratively explains his sojourn to South. If Anaimalai, Yanaimamai, Anegondi, Kunjaraparvata, etc., are to be taken as only one mountain, then, Agstyamalai can be equated with Kunjaraparvata. The prevalence of Agatya sculptures, worship etc., prove that the people of ancient Tamilagam migrated to SEA countries. "Samboh sthanam" was interpreted as the Siva sanctuary / temple literally coming from Tamilagam. Krom pointed out that it is impossible to have transported an entire temple from a distant land, as suggested by Kern. Here also, the issue has been the translation of Kern's Dutch into English. Thus, Krom concluded that the Siva temple of Java was not literally imported from Kunjarakunjaradesa, but was modelled upon one then existed in that land.[34] As in the case of Vemulawada temple, it has already been pointed out that an inscription dated 1083 CE informs that the Badami Chalukyas copied architectural traditions in Bhimeswara temple built by one of the chieftains of Kalyani Chalukya named Rajaditya between 11th and 12th centuries and thus the name "Kunjara mallan Rajaraja Perumthachan" has been significant in the context, the Java case also exibits the same fact. In other words, as the Java temple was modelled upon the Tamilagam temple, and the Chalukyas also modelled their temple after the Cholas, the Kunjaramalla architects could have gone to advice, supervise and build the temples. However, as the inscription is dated to 732 CE, the Chola connection cannot be implied, but, the Pallava link could be possible, as the Pallava script has been so common in the Pallava inscriptions found in the SEA countries[35].

Can Kunjarakunjadesa be located in Kalinga?: As noted above, Kunjara Kunjadesa has been identified by scholars as Kalingadesa also. Kunjara means 'elephant' and Kunjadesa means 'forest'; hence Kunjara Kunjadesa means 'elephant forest'. Kalinga or Odisha in ancient times was very famous for the production of best quality of elephants. As Gajapati ruled and one district has been named after, the Orient scholars

[34] N. J. Krom, ***Hindoe-Javaanche Geschiedenie***, 2nd edition, the Hague, 1931, p. 124, as quoted by Chhabra.

[35] B. Ch. Chhabra, ***Expansion of Indo-Aryan Culture During Pallava Rule (as evidenced by inscriptions)***, Munshiram Manoharlal, New Delhi, 1965.

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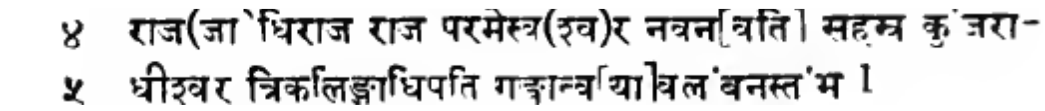
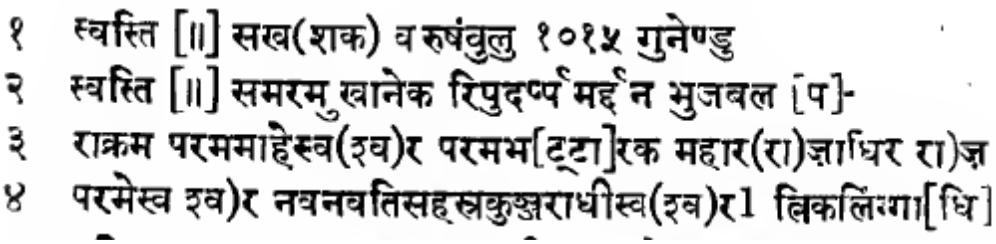
interpret that Kunjadesa could be located in Kalingadesa with the well connected relations with Java. Recently, discussing all the issues, interpretations and lacunae of the inscription, S. Kalyanaraman[36], concludes as, "*The name Sanjaya reminds us of the names of some of the Indian rulers that ruled in Southern Kalinga, like Jayanta, Arjuna, etc. The latter belonged to what is called the Matsya-vamsa that ruled in Southern Kalinga, in the country round the present Madgole District in the thirteenth century A. D[37]. Sanjaya being also a name like Jayanta given to Arjuna we cannot help making a conjecture–just a conjecture it is, for the Matsya-vamsa people that we talk of belong to the 12th and the 13th centuries A.D.–that the Sanjaya of Changal…….thus people should have gone from Southern Kalinga. This receives strength from the Javanese traditions speaking of several immigrations to Java from Kalinga. Can it be that our Sanjaya was an earlier representative of the Matsya or any other allied family that held sway in Southern Kalinga? If we admit he was, then we have to locate "Kunjarakunja-desa" in Southern Kalinga on the strength of the Javanese traditions, speaking of immigrations from the eastern coast of South India, "from the banks of the Mahanadi and the Godavari–Orissa and Kalinga, from the Coromandel Coast. . . .*"

<u>Anantavarman Chodagangadeva was known as "Kunjaradhiswara"</u>: In the beginning of the twelfth century CE, Anantavarman Chodaganga Deva (1078-1150 CE), the illustrious king of Odisha, who extended the territory from Ganges in the north to Godavari in south. According to the Ronanki stone inscription, he had adopted the title of Nava-Navati-Sahasra-Kunjaradhiswara - (master of 99,000 elephants) and Kapilendra Deva (1435-1467 CE), the founder of the Gajapati dynasty, inherited two hundred thousand elephants at the time of his accession to the throne, as mentioned in his inscriptions. The legacy continued and in the fifteenth century the Suryavamsi rulers of Odisha assumed the title 'Gajapati' or the 'Lord of Elephant' for their efficient elephantry[38]. The Ronanki inscriptions say as follows:


४ राज(जा`धिराज राज परमेस्व(श्व)र नवन[वति] सहस्र कुंजरा-
५ धीश्वर त्रिकलिङ्गाधिपति गङ्गान्व[या]वल'बनस्त'भ 1

Another inscription also mentions the title:


१ स्वस्ति [॥] सख(शक) व रुषंवुलु १०१५ गुनेण्डु
२ स्वस्ति [॥] समरमु खानेक रिपुदर्प्प मर्द्दन भुजबल [प]-
३ राक्रम परममाहेस्व(श्व)र परमभ[ट्टा]रक महार(रा)ज़ाधिर रा)ज़
४ परमेस्व श्व)र नवनवतिसहस्रकुञ्जराधीस्व(श्व)र1 त्रिकलिंगा[धि]

The epithet indicates that Choda ganga was the lord of 99,000 elephants. Probably his war potentiality was immence, According to the old system of forming battalion for the armies in India, it consists of 9 chariots + 9 elephants + 27 horses + 45 foot-soldiers

[36] S. Kalyanaraman, ***<u>Sekkizhar Periya purāṇam and Candi Sukuh linga inscription. Rebus readings of Meluhha hieroglyphic narratives of metalwork</u>***, pp.125-127.
[37] E. I, Vol. v, p. 107.
[38] Bijoy Kumar Swain, ***<u>The Kalinga Heritage</u>***, Authorpress, New Delhi, 2018, p.63.

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Hence, if Chodaganga had 99,000 elephants, then he might have proportionately maintained 1,100 (battalions), which consisted of 99,000 chariots + 99,000 elephants + 2,97,000 horses , 4,95,000 foot-soldiers [39] . Here, the king was known as "Kunjaradhiswra," i.e, king possessing many elephants. Incidentally, Rajendra conquered Mahendragiri, erected victory pillars and kept the place strategically for maritime activities[40]. Therefore, these inscriptions have been the clinching evidences, to decide that the Kunjarakunjaradesa should be located only in the Kalingadesa and the King accompanied or helped Rjendra was a Kalinga King only, and the naval battle fought there at Kadaram with elephants have been historical facts only.

Cholas' globalization of market with the Coromandel Coast: Rajendra Chola was also with elephants and brought elephants after his Ganges expedition from the Bengal Kings[41]. Actually, as there were no elephants in Bengal, but available in Burma, Loas, also brought elephants from Koppam after defeating the Chalukyas in 1054[42]. Thailand, Vietnam and Sumatra, they could have brought from them. Rajendra – II (1051-1063) also brought horses and elephants after defeating Ahavamalla [43] (Someswara - I) in 1054. He reportedly brought 1,000 elephants after the battle at Koppam[44]. Again in an inscription of Rajendra Chola I (1012-1042 CE), his naval successes were recorded, "*Having sent numerous ships into the midst of the moving ocean and having seized Sangramavijayottungavarman, King of Kadaram, together with his elephants - he took also the treasures, which that king had accumulated….the prosperous Shrivijaya…..the ancient Malayur (Jambi m Sumatra) with a fort situated on a high hill……*" Tansen Sen suggests that "some credit for the 'emergence of a world market' must go to the Colas (or Cōla) kingdom in Southern India. The trading ports and mercantile guilds of the Colas kingdom, he suggests, played a significant role in linking the markets of China to the rest of the world." He cites the following passage from a Cola ruler as the rationale for participating in and encouraging maritime trade: "*Make the merchants of distant foreign countries who import elephants and good horses attach to yourself by providing them with villages and decent dwellings in the city, by affording them daily audience, presents and allowing them profits. Then thosearticles will never go to your enemies*"[45]. In other words, such globalization

[39] S. N. Rajaguru, ***Orissa Inscriptions, 1045-1190***, Orissa Sakithya Akademy, Bhubaneswar, 1960. InscriptionNo.38 and 39, pp.46-47. Ronanki stone Inscription, Srikakulam District, Saka Era 1015- Sll, V, No. 1348 and 1347.

[40] K. V. Ramakrishna Rao, ***Rajendra Chola's Victory Pillars erected in Andradesa and Odra vishaya***, a paper presented at the 43rd annual session of Andhra Pradesh History Congress held at SKVT College, Rajamahendrapuram on January 5th and 6th, 2019.

[41] Manimangalam inscriptions.

[42] South Indian Insciptions, Vol.III, No. 29; Vol.V, No.647 and also recorded in the contemporary Tamil literature in Paranis and Ulas.

[43] SII, Vol.VII, No.798; Epigraphica Karnataka, Vol.X, KL.107.

[44] Vikramacholan Ula, lines.38-40; Rajendracholan Ula, lines. 46-48.
T. V. Sadasiva Pandarattar, ***History of Later Cholas***, Vol.I, Annamalai University, Chidambaram, 1958, pp.216-219.

[45] Tansen Sen, ***Buddhism, Diplomacy and Trade: The Realignment of Sino-Indian Relations 600-1400***, Honolulu : Association for Asian Studies : University of Hawai'i Press, 2003. p. 156.
See also Tansen Tan, ***Maritime Contacts Between China and the Cola Kingdom (A.D. 850-1279)***, in K.S. Mathew (ed.), *Mariners, Merchants and Oceans: Studies in Maritime History*, Delhi, Manohar, 1995, pp. 25-42.

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processes carried on n 11th-12th centuries, export and import of elephants were also possible.

Characteristic historical evidences proving the South Indian influence on SEA Civilization: From the first centuries onwards, the influence of the people of Coromandel Coast from Tamilagam to Bengal on the people of SEA region, had been significant with the exchange of goods and services in the aspects of culture, tradition, heritage and civilization. The influence of the Pallavas had been more predominant, significant recorded in their inscriptions, sculptures and temples still available in ruined conditions, museums and under earth, as archaeological excavations continue to bring out facts then and there. The Cholas followed the Pallavas in many aspects.

1. The use of royal names ending in vaman, e.g. Bhadravarman in Campa, Mulavarman (son of Asvavarman) in Borneo and Purnavarman in Java, is common with the nomenclature of the Pallava monarchs[46].

2. In all the dated records of 'Further India' and Indonesia only the Saka era is employed. This era was prevalent in South India, whereas the Vikrama era was mostly used in the northern parts of India.

3. Curiously enough, the Pallavas never employed tbe Saka era (in South India). As a matter of fact, none of their numerous documents is dated in any known era; it is their regnal years that appear in their dated records. Nor have they followed the example of the Guptas in starting a new era[47].

4. The title Dharma-maha-rajadhi-raja assumed by the king Bhadravarman of Campa is (if at least it does not denote an inferior or a subordinate rank) practically the same as Dharma-maha-rajadhi-raja borne hy the Pallava king Sivaskandavarman. Both of the kings were again nearly contemporary to each other. The same title was borne by the Kadamba rulers as well.

5. The existence of Vaishanava, Saiva and Agastya worships practiced at one side and the Buddhism could be noted parallelly.

6. What is characteristic of this colonial Hinduism and Buddhism is that they present a blending, which is unknown in India. Siva and Buddha are often represented as identical. Manjusri, for example, in the Kelurak inscription is praised in these terms: "ayam sa vajradhrk sri-man Brahma Vishnu Maheswara!".

7. However, that temples mentioned in the inscriptions were not found proves that they were destroyed by the other believers, during the course of time.

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[46] Numimata Orientalia, ***Coins of Southern India***, pp.36, 37;
R. K. Mookerji, ***History of Indian Shipping and Maritime Activity***,, p. 91;
R.D. Banerjee, ***History of Orissa***, Ch. Vll (The Overseas Empire of Klinga).
[47] B. Ch. Chhabra, ***Expansion of Indo-Aryan Culture During Pallava Rule (as evidenced by inscriptions)***, Munshiram Manoharlal, New Delhi, 1965.

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Conclusion: In view of the above discussion, the following inferences are drawn and presented as conclusion.

1. The Changgal inscription proves the close, well-connected maritime trade contacts of the importers-exporters one side and the warriors, religious groups on the other side.

2. The language used, grantha script applied and the grammar-syntax exploited prove that the migration of such knowledge transfer must have taken place atleast 50-100 years to attain such status far away from India. However, such transfer must have taken place natural, peaceful and acceptable to the local people.

3. Kunjarakunjadesa expression has been used associating with elephants, elephant like wrestlers and great architects. As the elephants have been used significantly connected with forest-wooden industry, building temples and other secular structures, such elephant connected experts were adorned with titles of Kunjaramallar, Kunjaramallan, Kunjaramalla Peruntacchan and so on.

4. Elephant (Kunjaram) and dwarf (Kunjaran) have been associated with Siva, as here, Agastya was associated with the building of temples on the hill and creator of Lingam, acting as Dhaksha, Architect, Brahma, or Viswakarma.

5. Cholas engaged elephant army, as they required for battles and as well as for infrastructure development.

6. The Andhra-Kalinga area had been centrally located on the Coramandel Coast between the Sri Lanka and numerous islands and Bengal and beyond, the Cholas wanted to control and exploit the area strategically. The erection of victory pillar on the Mahendragiri hill can also be noted in the context.

7. The Cholas knew evidently, the Sailendras' connection with Sumatra / Java / Kedah and also with the Palas and the Chinese, and hence had cordial relationship intially, through the Buddhists (Vihara constrcted at Nagappattinam).

8. As during the first centuries, the Pallavas had been so active in those areas, they had all sorts of experts migrated already there and settled down. Here, Kalinga-Andhra coastal areas played a crucial role.

9. The Satavahanas and the Pallavas were dominanting the coastal areas and as well as maritime areas till the first centuries ton 7th-8th centuries and the Cholas thereafter till 13th century.

10. Thus, the study of Kunjarakunjadesa, clarifies the cultural, commercial, religious and maritime contacts of the Coromandel Coast with that of SEA countries during the first centuries to the medieval period.

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